MUST PROTESTANTISM ADOPT CHRISTIAN SCIENCE ?

J. WINTHROP HEGEMAN

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MUST PROTESTANTISM ADOPT CHRISTIAN SCIENCE?

A CHURCHMAN'S VIEW

BY
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THIS BOOK I DEDICATE TO

MY WIFE

WHOSE BEAUTIFUL LIFE HAS BEEN AN INSPIRATION THROUGH HER DEMONSTRATION OF THE CHRISTIANITY OF THE CHRIST

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INTRODUCTION

THE purpose of this book is to incite churches to revive the faith and practice of primitive Christianity. Christian Science is showing that such a program can be successfully carried out.

When the author began to study this movement as a social phenomenon he was repelled by the mess of apparent contradictions, seemingly incorrect interpretations of the Bible, and assumptions which were repugnant to his ecclesiastical egotism.

As persistent investigation elevated his thought to higher planes of spiritual understanding and intuition, he began to realize that Christian Science is reviving the teachings and practice of Jesus the Christ, who as the type of the new manhood must be wrought into the new humanity.

In this religion, proven to be a high expression of the Christianity of the Christ, he found that which adopted would enable the Church to rise to the primacy of a world-regenerating power. If we would honestly read, mark, learn, and inwardly digest the science of Christianity as spiritually explained in the literature of Christian Science and weigh the meaning of the fruitage of its faith, we would find already here what multitudes long for but do not look for in this life,—the rebirth of the Christianity of Jesus.

Notwithstanding all that the Church is doing so splendidly through federated and individual activities, social-service commissions, missionary enterprises and its numerous specialized organizations, it does not seem to have effected much, if any, change in the fundamental beliefs of the world or to have caused such reduction of sin, sickness, poverty, and other abnormal conditions as to give much promise of their extermination through its agency.

Civilizations nominally Christian are at war, as if their churches did not acknowledge alle-

giance to the Prince of Peace, while socialists, in a brotherhood of man, actively oppose war the world over.

Christian Science differs from other churches in its attitude to such evils.

One of its most helpful writers says:

> Mankind has no choice but to take up this problem of evil, either on the basis that evil is true or that it is false; and this decision will be the keystone to the whole situation and to one's success or failure in grappling with it.
>
> The popular systems of religion and medicine and the religious and reform movements growing out of them have elected to meet evil on the basis that it is true and real.
>
> Christian Science proposes to combat evil on the basis that it is neither true nor real.

As a boy the author found his ideals of a real Christian broken by the wrong-doing of some church-members. What he then believed impossible of realization he has found in process of becoming realized in Christian Science.

When the entire nation was praying God to save the life of President Lincoln, and later of Garfield and McKinley, he wondered what was

wrong with either God or the prayer, that they were not healed.

Even now, when humanity is on its knees by order of the Church authorities and of many religious organizations, praying God to avert war, the prayer seems about as efficacious as a petition to the principles of mathematics would be in solving a problem.

Christian Science shows that the trouble lies in a false sense of prayer and of God, and that it also comes from the wrong spirit we have inherited from historic Christianity.

An illustration of how erroneous conclusions result from investigations which are not based on data from the consciousness of patients, and do not proceed from the standpoints of spiritual healing, is seen in the recent report of the ten clergymen of the Church of England and ten English physicians of repute.

They have spent three years in the study of prayer and suggestion in therapy, and find that all forms of healing by faith, prayer, and what not, are instances of suggestion and that equally good results are obtained by suggestion with-

out spiritual means such as prayer. They conclude that benefit has been found only in functional disorders, but not in a single instance has there been a bit of proof that an organic lesion has been cured by such means.

This book shows how unscientific and how unchristian to a degree are all such investigations.

They are unscientific because among other reasons they do not accept as true the diagnoses of many thousands of reputable physicians who have found organic lesions, and have treated them in vain; and they reject the testimony of those so diseased that whatever doctors called their disease they were healed by what is called spiritual healing.

They are unchristian because they disregard the teaching of the Bible respecting the value of prayer in healing the sick and do not honor the example of Jesus and the apostles and the disciples, and the custom of the early Church in destroying by Theotheraphy the sicknesses which were unlike God.

The author has come up against the evils of individualism in organizing churches in the West, in founding the Church Federation movement and the guild for serving the interests of the thousands of crippled children in the tenements of New York City, and in the promotion of various other societies, as well as in some parishes he has served.

When he was living in the homes of two of our worst slums his study of conditions disclosed how indifferent the churches were to these evils, even ignorant of their existence, and also what they could do if they would, but would not.

His resulting conviction of the necessity of the adaptation of the Church to changed conditions and of throwing on the junk-heap all impedimenta is shared by thousands of earnest Christians who do not wish to leave the Church, but who find satisfaction in the study and practice of Christian Science.

The remarkable circulation of over half a million copies of the author's first article within three months in every part of the world is

evidence of the craving for truth not satisfactorily provided by the Church.

The numerous letters of appreciation written him show the same longing for God. The following just received are samples.

We are daughters, granddaughters, great-granddaughters, and great-great-granddaughters of English and Episcopal clergymen. . . . In the past few years we have come to feel that the Church does not satisfy our deepest longings, and in taking up the study of Christian Science we found that it offered something which absolutely satisfies physically, mentally, and spiritually. We have not yet left the Church, perhaps because of old associations more than anything else, but we have seen the futility of the Church to meet our many and great needs.

Another writes:

The response to your timely and very helpful papers that appeared in *The North American Review* must have shown very clearly the needs of those who have failed to find truth or comfort in orthodoxy and at the same time cannot consistently unite with the Christian Science Church, whose practice and theology have been wonderfully helpful to me and my family. There must be thousands like us.

The adoption of Christian Science by the Church would mean glad tidings of great joy

to millions who long to be one with God and do not know how, and to multitudes of hopeless invalids who feel that there is no help for them in God.

WHAT ARE THE CHURCHES GOING TO DO ABOUT IT?

J. WINTHROP HEGEMAN.

BALLSTON SPA, N. Y., *July, 1914.*

MUST PROTESTANTISM ADOPT CHRISTIAN SCIENCE?

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IF correctly reported, the Church Commission on healing the sick says, "Any attempt on the part of the clergy to enter into competition with the medical practitioner by any separate and independent treatment of the sick is to be strongly deprecated, not merely on practical but also on religious grounds."

This statement disregards the commands of the Christ. It reveals ignorance of the practical and religious grounds on which the remarkable success of Christian healing is based. It rejects the central fact of the Kingdom of God, which is the superiority of spiritual power over every form of physical phenomena.

MUST PROTESTANTISM ADOPT

The writer would submit the proposition that Protestantism must substantially adopt the faith and practice of Christian Science if its churches are to fulfil their mission to the world. This conviction is the result of several years' critical and philosophical investigation of the doctrines and practice of Christian Science compared with the experiences and observation of many years as a priest of the Church.

The fact that such a proposition shocks the Church sense and meets with contempt is presumptive evidence of its truth. Men do not condemn such movements unless they feel the influence of them penetrating their prejudices and false positions and awakening them to unwelcome truth. The Church always has denounced and persecuted whatever has not accorded with its inherited traditions and formulated beliefs.

This new-old faith is to be regarded not so much a denomination as a fellowship aiming to realize in daily life the art of being a Christian, the science of which art involves spiritual laws which are as capable of demonstration now as during the life of the Master.

Its scientific value is found in the personal experiences of about a million of its students in every part of the world who work out in their consciousness and acts the same kind of life which was in Christ Jesus. Such testimony cannot be affected by the witness of those who have not had similar experiences. It is unfair to judge them from any other point of view than their own, which is the absolute and the spiritual.

All agree in the fact that as church-members they could not find the spiritual help they craved and were not aided by the ministers to find God or to understand Jesus Christ. In Christian Science they claim to have found satisfaction in these particulars. It is fair to suppose that their statements are true, inasmuch as their word was never questioned when they were active members of these churches, and their leaving the churches can hardly be a proof of deterioration, especially in the face of their consciousness of having become better Christians than ever. If they changed their church in spite of the love of the associations they had formed in childhood and of many sacred ties,

through the push of dissatisfaction because their souls were starving and the pull into a communion where at once they were fed with available and living truth, and realized in membership a happiness upon a higher plane than ever before, it is evident that so far as they are concerned the Church lacked an essential which Christian Science possesses and which the Church must adopt to retain such members. If a majority of these people tried every resource of medical science and received no benefit, and lost all hope when told that nothing more could be done for them, and reluctantly and with no faith in Christian Science tried it and found healing through the apprehension of Truth, then for them this religion is identical with primitive Christianity. Their testimony shows that they would not have gone into Christian Science had the Church been as Christian and as scientific.

In our churches to-day multitudes feel the same dissatisfaction at the materialism, the selfishness, and the absence of a sense of God. The most conservative apologists of our Church admit that somehow, somewhere, something is

wrong, but find in the fact of such admission an evidence of spiritual life which they hope will become supreme after the forms, forces, and truths in this transitional age shall have been precipitated as the base of a new order. The Church querulously wonders why so many thousands are leaving it for agnosticism, socialism, and material pleasure when it only has the words of life. To save itself it frantically resorts to various kinds of attraction to interest people. It shifts its activities into social, civic, economic, and political reforms, institutes social commissions, urges the federation of national denominations, and proposes very pretty schemes for church unity, and some absurd plans for evangelizing the whole world. The Church seems afraid to venture on the purely spiritual life which all people crave. It is as true of a church as of a man, "If one have not the spirit of Christ, he is none of His." Christian Scientists the world over testify that having the mind of Christ is the goal toward which they are daily striving and which they did not find as the aim of the churches they left. It seems clear that Protestantism must adopt

this purpose as its reason of being if it would hold and attract individuals of the same disposition as those who have left its communions. It may be many years before our Church will grow into the spiritual conditions which make possible an adoption of the essential contents of Christianity which distinguish Christian Science. Thirty national denominations allied in federation, with twenty million communicants, refuse to recognize it, although it is working for the same end and in a better spirit. The denunciations by many ministers reveal a lack of thought and of kindness which raises a suspicion that the fear of losing members rather than love of truth may account for their hostility. Perhaps, because they resent the impertinence of mere laymen teaching us accredited and infallible guides how to find God!

If we study the relation of the Church to its work of salvation, the need of the adoption of Christian Science becomes imperative. Our failure to successfully apply Christianity to existing conditions is preventing its function of regenerating the world.

The Church must serve the people with religious truth. We have an army of over thirteen million children of school age marching into citizenship and control of our government without any Sunday-school instruction, and many millions more growing away from the Church. About fifty million persons are outside of any direct influence from our churches.

The publicity revealing so many shocking evils in our civic and social life and economic relations makes clear the fact that the Church so liberally distributed in all parts of our cities and country has failed to prevent their existence.

The Church stands for the deliverance of the country from everything false, unlovely, and debasing, yet many church-members are creators of these evils. The head of the clearing-house for defectives says: "In New York we have twenty thousand defective children, largely the direct result of the overwork and overstrain to which their mothers are subjected in factories. Conditions are worse here than in any other country of the world." In order that a few thousand may have large wealth,

millions suffer. Two million children who should be at school and at play are compelled to work in canneries, mines, and factories, and on farms. Two hundred and fifty thousand are being starved or their vitality is lowered by adulteration of foods.

There are more inmates of our insane asylums than of all our colleges and universities,—that is, we are destroying minds faster than we are giving higher education.

The Church stands for everything normal, yet does not prevent conditions largely social which wreck health.

Every year millions die of preventable diseases notwithstanding the efforts of the best medical skill, and about all the Church does is to advise the bereaved to be resigned to the will of God, "who knows best, and does not willingly afflict or grieve the children of men." Multitudes live below the living wage, unable to lay up for old age or the rainy day, but it does not interest the Church, which seems to be satisfied with theoretical teaching of the law of Love. What an invective against our

Church as a regenerating power are the child-labor scandals and white-slave traffic; arson trusts, vice trusts, and thief trusts; gambling, alcoholism, and drug habits; sickness, slums, poverty, insanity, sexual diseases, and crimes of all sorts; and the cursing, the moaning, and the sobs of industrial baby slaves!

We of the Church know that every one who puts things of material life above the values of human well-being is indirectly a party to the system of oppression of divine manhood. Yet we retain these bad members because they are sound in doctrine and help support the Church. We point with pride to its gift of the hundred million dollars annually to charities and its larger amounts for education, church support, and missions. As four per cent. of our population at the most productive age is not only incompetent, but a burden on liberal givers, such a sane management is demanded of Christendom that this proportion should be gradually reduced and incompetency be for ever prevented by destroying its causes. The "labor question" is played with by those who, professionally constituting the Body of Christ,

lack His earnestness when He said to the eminently respectable church-members who economically enslaved the people, "Woe unto you, scribes and Pharisees, hypocrites!"

The trouble with the Church is that it is too materialized to effect spiritual results. Even many of its good works are of the carnal-mind life. No change of name can cause a change of character. No federation or union of materially minded denominations can ever produce organized world power to bring in God's Kingdom. Churches living for themselves do not even see the real Christ because the spiritual kingdom can be discerned only spiritually.

The practical effects of the adoption of Christian Science would be that not one member of the Church would be found in any way connected with business which puts human well-being below material interests. The evils of diseases in wrecking homes and bringing into being children cursed with sterility, blindness, deformity, paralysis, and insanity would be banished. Three million people in this country who are abnormal and who cost us annually two

hundred millions would ultimately be saved. Illness and poverty and sin would be prevented and the spiritual kingdom would be realized.

Such a statement would be chimerical were it not demonstrable. Hundreds of thousands bear witness to having risen through Christian Science into a spiritual consciousness in which sin, poverty, and sickness cannot exist. Here is the dynamic of Love, which can regenerate the world and elevate the underworld of crime and misery to heavenly places of holiness and joy.

The writer by personal investigation and critical observation has found desiderata in Christian Science which do not obtain in our average churches. How desirable it would be if our churches, like theirs, could have ninety per cent. of their members regularly attend a midweek meeting, irrespective of unfavorable conditions!

No topic of conversation is of such interest to Christian Scientists as their faith and practice. They talk of it with joy and practise it with

enthusiasm. With us it is taboo, or spoken of with apology and usually voted stupid.

They never resort to the methods of raising money so common in the average church. There is no discrimination between rich and poor made invidious by pew rentals. They are daily striving to have the mind of Christ Jesus and are slowly becoming Godlike.

Their text-book says that no one can become a true Scientist until he leaves all to follow Christ, and their persistent endeavor is to leave every carnal attraction to gain the life hidden with Christ in God. Their courtesy and their patience under exasperating treatment are unusual. It does seem as if they come nearer to loving their enemies than any other class of Christians. They so respect individuality that they will not serve or treat for healing even those who need their help unless asked to do so.

Healing sickness is with them as much a religious duty as destroying sin. Both are simply a manifestation of the inner spiritual life which they are constantly striving to have more abundantly. This practice of primitive

Christianity by the disciples for nearly three hundred years, which was lost to the Church when the Holy Spirit was driven out, is now undoubtedly restored in Christian Science. If the Church should adopt it there would be manifest the strongest evidence of the renaissance of Christianity.

The glory of our Church is its missionary work, but there is a deplorable lack of knowledge, interest, and appreciation concerning its extension, activity, and support. The Christian Scientist is an enthusiastic propagandist, a radiating center of his belief, not forcing his faith upon any one, but letting his good works reveal his Father. In a few decades these people have extended the knowledge of their faith to every part of the world. Every day in every land they are systematically studying the same selections from the Bible and from their commentary on it. Lecturers make trips around the world, teaching clearly just what Christian Science means. A monthly magazine, two weekly papers, and a daily newspaper, which is a model of Christian journalism, are sowing the seeds of Truth everywhere.

The fine type of Christian character, the striving to have the mind of Christ Jesus, the art of healing as an expression of its practical theology, the business prosperity, pure living following clean thinking, the spirituality, the loyal citizenship to the Kingdom of God with its ardent missionary spirit, these are the undoubted fruits of the Spirit. Such fruitage is not common in the average church.

Besides this superior product, the theology of Christian Scientists is more scientific than that which is popularly accepted by the churches. To them the primary quest is the Kingdom of God, and they realize in their increasing material prosperity that things are indeed thrown in as the promised by-product.

Both they and the Church agree that the God, whose is the Kingdom, is the one and only God. He is Spirit, Love, Life, and Truth. He is infinite Personality, Omnipresent, Omniscient, and Omnipotent. We believe this as a reasonable proposition. They believe it as a working Principle.

Our God is an enlarged likeness of sinless

man. He comes down to us by incarnation in Jesus and is diffused through humanity by the Holy Spirit. We call Him by prayer and meet Him in hallowed localities and in sacraments. Often instead of worshiping God we find we are worshiping only an idea of Him, and a dead idea at that.

The Christian Science concept of God is free from the material limitations of anthropomorphism. It makes God, infinite Principle, Love, everywhere present in all the fullness of His infinite Personality. On this concept it bases its beautiful theistic idealism. God is what He is wherever He is. In such a presence completely filling the universe with His Being and its manifold expression, other gods are unthinkable; so are sin and things false and selfish. The average churchman constructs his own Pantheon. Because his God sits aloof from human interests he gives his little divinities God's place in his life and conduct. The Scientist, knowing only one God, is a zealous destroyer of false gods in his own life and everywhere.

Wherever God is, He is omniscient, and

therefore needs not to be told what we want as if He had not thought of our needs when He created the world. Everywhere He is omnipotent, hence any power contrary to Him and His purposes and laws is inconceivable. He is everywhere operative and operating all the while, and is always available for every one's needs.

From these facts of absolute and infinite Being the Christian Scientist draws practical conclusions and applies them to his daily needs.

The Church makes the creation of man chiefly material. Christian Science makes it wholly spiritual.

Both teach that man was made in the image and likeness of God.

The Church holds that sin destroyed this image and that God sent misery, disease, and death as a curse. Total depravity and original sin became racial and universal facts. Christian Science believes that because man was made like God he is thereby perfect. The real, spiritual man could not fall. The material man cannot be real, nor can the real man

be both material and spiritual. If man, separated from God, could so overcome evil that he could ultimately become like God and reach a stage where he would be unable to fall, then God would have given to fallen man the power to create, with the help of sin, a superior man to the one He Himself made without the aid of sin.

As to how there could be sin in a perfect creation, no explanation is found which can harmonize conflicting difficulties. The Church says God gave man free-will and foresaw that by its exercise he would disobey. By this decree He was either not able or not willing to prevent the fall, and by it the entrance of sin and death into the world. He used the situation, however, as a background to display His mercy and love to man. By blood atonement He would become reconciled to man, and so man would be saved. Again, making a better man by the aid of sin than the one created in His image.

The problem of how the illusions of false sense came into seeming existence is not as interesting or important to Christian Scientists

as the problem of how to escape from discord in order to enter harmony. It is their business, as it was the Master's, to uncover the nature of error vitiating the human consciousness and to show men the principle which, applied, will effect its elimination.

The Church and Christian Science agree that only through the atonement of Jesus Christ can man be saved. Against the numerous theories of the atonement we state the Christian Science interpretation as follows: God never needed to be reconciled to man, but the natural man must be reconciled to God. Jesus the Christ came to reveal our essential oneness with God and the consequent perfection of our spiritual selfhood. This realized would cause us to crucify whatever tended to separate us from Him. God is regarded as just as much interested in our individually doing our part in the atonement as He was in Christ Jesus doing His part as the type or pattern for humanity. The life of Jesus was a manifestation of His oneness with God, the source of all power, and of the sovereignty of spiritual understand-

ing over all the beliefs of material sense. By His realization of this atonement He healed the sick, cast out devils, walked on the water, hushed the storm, raised the dead, laid down His life to take it again and to rise out of the material bodily sense of being into the spiritual realities of God's Kingdom. This revelation of man's oneness with the Father makes one conscious of his perfection as the reflection of the perfect God. Being at one with God, our individuality is no more an independent entity than an idea coming into our consciousness can be an exclusive possession. Our life is simply an expression of the infinite Life as an idea is the expression of universal Truth.

The explanation of Christian Science healing is found in the fact that all evil is the phenomenon of false sense, which is dispelled by the dawning of Truth in human consciousness. The lie of evil being cast out, its phenomena of sin and sickness must disappear. If we explain the presence of sickness as sent by God, we have Perfection sending imperfection, Harmony expressing discord, and Truth originating falsity.

A good God then must think evil. If indeed God could send it only goodness should be seen in it, and man should regard it as normal and something to thank Him for, and might be pardoned for holding that Jesus and physicians and health engineers in trying to prevent it and heal it are opposing the Divine Will, and that the Church is right in not trying to remove physical evils. The healing of Christian Scientists is an expression of working out their redemption by atonement, not as a theory, but as a divine organic oneness which must be personally demonstrated to reveal its reality. Gaining the consciousness of divine indwelling and of God's Kingdom within them, they by faith and spiritual understanding know that sickness cannot be in the same presence, and that these ills are unreal, though to false sense intensely and painfully real. They reason that if God be everywhere present, anything unlike Him can be nowhere present. If He be omniscient, error and its inharmony can never be in such a presence. If omnipotence be everywhere no power can be anywhere against it. If illness be real, it must be outside of God or

within Him. Omnipresence makes it physically impossible for it to be outside of Him. If within Him, then there would be evil in the Divine Mind—also impossible, psychologically.

If this idealism which is so real produces better lives, healthier and purer living than Protestantism is producing, and its fruitage proves to be identical with that of primitive Christianity, the Church must adopt it as the true science of the Christian life. It has the dynamic of a faith which works by Love, opens spiritual understanding, makes God a real presence, and by thus transforming the life becomes a world power.

To realize its mission as a world-regenerating life it must appeal to that which is fundamental in every religion, race, and civilization. It must demonstrate its efficiency to improve upon the inherited beliefs from which they get their inspiration. The Protestant missions in their aggressive, heroic, and co-operative ministry are heavily handicapped by the failure of the Church to regenerate its own life and make its own country come up to the standard which it

earnestly holds up to the so-called heathen. The Kingdom of God removes sin, sickness, poverty, fear, worry, and their results. The regenerating Church as part of the expression of that kingdom must show all nations how in its own country it has been able to effect this. Until this has been done among its own members at least it cannot expect to demonstrate its practicality. It fails to do this.

Christian Science organizes no civic, social, or political movement to destroy evil, but discloses evils in the individual and applies divine Truth, Life, and Love to eradicate them. It removes economic distress and slavery by the love coming from the atonement of Jesus Christ. Its teaching states the ground of economic freedom and shows the law by which poverty may be abolished anywhere in the world. To effect this one has only to follow Jesus in praying to God as the spiritual source of all supply. Thousands have become missionaries bearing witness to its efficiency in relieving them from penury and business distress.

To remove illness as a cause of many resulting

evils one must do as Jesus did, who opened His life to let God through upon those who by faith opened their lives to receive Him. Our Church is recognizing this duty as its function, as seen in its Emmanuel Movement and its Commission for instituting an office of healing by anointing and prayer. Protestantism is not competent to teach the full Gospel unless it includes healing the sick as an evidence of God's presence in the lives of its members and adopts the Christian Science method as practically identical with the way of Jesus Christ. To destroy sin is, among our churches, largely a matter of egoistic will-power. The way of Christian Science is to see the sin disclosed by some temptation and to bring into the consciousness the sense of Christ's Truth which expels the sin. This is based on the way Jesus resisted temptations. He kept sin out by always keeping God within. God as the only Cause can effect only positive holiness, and therefore utterly abolishes its negations.

The Christian Science interpretation of the Bible gives catholicity for a world-transforming

religion identical with the primary and ultimate purpose of Christ's Christianity respecting sin. It is one with the Old Testament tracing of evil to a perverse will. It also is one with the Aryan philosophy, which finds that error, or a disturbance of the harmony of Truth, is the cause of sickness and sin. The expulsion of negation by its positive is the most effective way of driving out sin and sickness and their resultant evils. It destroys false beliefs because when Truth comes in, error, the unreal, goes out. When Life enters, discords, sickness, limitations, and want leave. When Love is admitted, fear, worry, and all forms of selfishness are cast out. Everything unlike God, who is so real to them, becomes nothing in their consciousness. As their text-book says, "One infinite God (good) unifies men and nations; constitutes the brotherhood of man; fulfils the scripture, 'Love thy neighbor as thyself'; annihilates pagan and Christian idolatry, whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes, annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

These points are enough to show the superiority of Christian Science as a spiritual commentary on the Bible and as a guide into the Truth as it is in Christ Jesus. Yet it is simply what the Church holds theoretically without, however, applying to conduct the logical conclusions drawn from its theology.

The Church has failed to appreciate it because it does not care to find out if these things be true, and catches up incorrect and partial expositions of it and accepts as true the claims of callow enthusiasts whose healing too often is rather a mental massage and thought manipulation than the working of God as Truth. Even when carefully studied there are often confusion and repulsion because words which are symbols of material objects must be used to convey spiritual reality, and also because to see spiritual concepts requires spiritual perception. Back of all misunderstanding, however, is unmistakable evidence of what it is worth by what it has done for many hundreds of thousands in saving them from sin, shame, poverty, sickness, and despair, which the churches of which they were

members could neither do nor show them how to have done.

It stands related to Protestantism somewhat as the primitive Church to the Jewish religion.

Against materialism it is the most powerful protest ever known, destructive of it by its constructive life as spiritual only and expressive of absolute being. Against caste and exclusive selfishness it is building up a democracy of those who are members one of another and all equal as children of God. A million and more, all laymen, who have come out of slavery to the false are fighting an inspiring campaign to abolish the whole body of sin, poverty, disease, and death.

In its results it is proportionally more successful in healing than medical science, and in spiritual salvation than the Church.

Against that type of socialism whose slogan is "No God, No Master," it presents the true conception of God unlike the one so long taught us, a Being so real and attractive as to compel adoration. Against "No Master" it so presents Christ Jesus as the One Master that when these wild protestants against the social

order curse the Church they hurrah for Jesus and call Him Master.

Christian Science seems to be the only power in religion to retard and return the tide that is setting away from God and the Church, by revealing the God whom they in heart ignorantly worship and whom on their lower plane they desire but see not.

MUST THE CHURCH ADOPT CHRISTIAN SCIENCE HEALING?

MUST THE CHURCH ADOPT CHRISTIAN SCIENCE HEALING?

AN adequate remedy has been found for every disease. This cure-all inheres in the essence of Christianity. The Church as the organ of Christianity ought to use it to do away with the causes of disease.

By its very nature this panacea ought to be able to heal all sickness. It does. Throughout the world to-day hundreds of thousands who have been healed by it are using it to ultimately secure a sickless humanity. It is much farther reaching than the wonders of surgery, laboratory research, preventive medicine, and sanitary engineering in their campaign against disease. Its possibilities of transformation stagger even the credulous, and for the very joys involved people fear to believe it, saying, "It is too good to be true!" Chris-

tian Science has reasserted that it is an essential part of the Christian life, practised by Jesus Christ, obligatory upon His followers, and used by them as correlated with preaching the word, having been a part of the program of the Church for several centuries. It claims that by the use of this panacea it has already healed every known type of disease, and also that the method of its application is an approximation to that of Jesus the Christ, if not identical with it.

When it is suggested that the Church adopt it many think that the limit of superstition and presumption has been reached. The Church itself rejects it and often denounces those who believe in it. Yet the Church has always believed in a sickless humanity—a happy land, but far, far away beyond this life in the Kingdom of Heaven. Christian Science, accepting the words of Jesus, affirms that the Kingdom is here now among men and within them in process of being revealed and that really none of its citizens can be sick. The consummation of this Kingdom of God on earth is not gained

by the fiat of the Almighty, but by the process, necessarily gradual and therefore long, in which those entering it make its contents realities to be lived. The point for the Church to consider is not whether it is politic or desirable to adopt this healing, but whether, if the contention of Christian Science be made good, it will exercise its function, so nearly atrophied, in obeying the command of its Head to heal the sick. This would not be taking up work that is outside its province, because healing was one of its recognized functions for centuries. Nor would it be an address to problems which others are better able to solve, or interfering with the profession of materia medica in its various activities. It would not ignore the evolution of society wherein specialization of functions has assigned to doctors the care of the body and to the Church the care of the soul. However, while gravestones are monuments to the failure of physicians to heal every disease to which their science and art are applied, it is true that ultimately the doctors will either adopt the methods of Christian Science, as some of them now do, or a new body of practitioners will arise

to heal by metaphysical means, as many are now doing.

Of course, if the Church should take up healing as one of its duties it could not to-day use its former methods which were on the level of superstitions, fetishes, yogi, fakirs, and quacks. These were the best it then knew, although it should have known better, and have entirely fallen out of modern consciousness. It could not cure insanity by torturing and scourging the body as the means of exorcising an obsessing demon, nor confine the victims in the horrors and filth of Bethlehem Hospital, contracted into the word bedlam as an expression of disgust and reproach. By a changed theory Pinel in a few months put an end to such treatment and healed the insane.

Nor could the Church use any of its traditional prescriptions. It should be understood that the adoption of Christian Science healing does not mean the practice of medicine. This error is the basis of attempted legislation to forbid this healing which uses nothing but spiritual means. The authorities

did not accuse Jesus of anything worthy of death because He healed the multitudes. It is an act of religion by which Christians obey their Master, following His example and proving the truth by signs following. It rejects human mind-healing, the exercise of will-power to eliminate disease, vibrations, mental coercion, telepathy, suggestion, hypnotism in any form, relics or fetishes. It is beyond Emmanuelism because it makes no use of hypnotic suggestion and does not lean on the arm of materia medica. Because it opposes hypnotic suggestion, which is useless for healing organic diseases, it does not restrict its healing to functional diseases, thus limiting God's ability.

The fundamental fact upon which Christian Science healing stands is the assurance that *there is a region filled with divine consciousness.*

In it there can be no limitations of time or space, because God is absolute, and must therefore be eternal and omnipresent. Nothing in it can be perceived by physical sense, because God is Spirit, and all the contents of this realm must be spiritual. In this consciousness of

Good, no thought of evil can anywhere exist; hence, unless sickness be of God and therefore good, it has no existence in Him. Where perfect Life is there can be no inharmony whatsoever; and, as sickness is disturbed harmony, it must be excluded. It is clear, then, that sickness cannot possibly exist in this region of God.

The question arises, however, Can it enter somewhere in the unfolding of His life and plans? and we answer, Can the effects contain any thing or quality that is not in the cause? Can the stream of Truth and Love and Beauty, outflowing from the only Source, receive any tributary flowing in from any possible other source? If sickness entered any part of God's creation He must have changed from the character He had before He began to create. Equally unthinkable would be the existence of another power which could change the quality of anything that He had made and introduce discord into the infinite harmony of His creations. If God be omnipotent, the existence of a power hostile to Him must have been created by Him and endowed with the ability to oppose Him

and mar the harmony of the universe. That would mean that His creations were not perfect. Since only perfection can be expressed by a perfect God, if His works be imperfect there must have been imperfection in the Mind who thought the universe into being. He could not originate sickness without having first thought sickness as a condition of man, whom He created in His likeness. Sickness has no likeness to holiness, wholeness, health.

It is clear, therefore, that there can be no sickness in this region of God-consciousness. Neither can it exist as reality in any of His creations, which are never outside, so to speak, of His consciousness.

Although sickness and its causes and resulting miseries seem such inherent parts of our lives here, and although to mortal thinking it seems impossible to reconcile them to the presence of a good and all-powerful God, yet the fact must permanently and persistently be held that God is not different now from what He was before worlds began to become. Also that His creation is continuous, since "in Him all things consist"; and that, as He pronounced everything

that He had made as "very good," it, as a perfect product, cannot be improved by adding anything to it or deteriorated by taking anything from it. All His works are as perfect to-day as when He created them, and because He is creating them to-day.

In this region of divine consciousness, where Love is ever active as the Principle of Being unfolding in unnumbered types with their infinite variations, there must be perfect harmony everywhere now as there was before creation. As Mind has thought the ideas wrought into creation, none can exist which does not express Truth and is therefore not free from falsity. All the inhabitants of this region where God is All-in-all are filled according to their capacity with the divine consciousness. God is their habitat, and by organic oneness with Him they can manifest nothing unlike Him. Yet sickness actually enters the mortal sense of life because we do not realize that our real life is in God. As Mrs. Eddy has said, "Sickness is neither imaginary nor unreal—that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction."

To this false material sense there is another region full of *seeming realities*. It is the realm of material sense, called by St. Paul the natural man, the old man, and carnal mind, which is at enmity against God. Its god is a compound concept made of attributes projected from this human mind, and has no existence in reality. He is cruel, jealous, angry, arbitrary, and changeable. Prayers and oblations and vows are the means used to induce him to do man's will. He sends sickness, and therefore it is useless to ask him to take it away, so man resorts to measures with which this god is supposed to have nothing directly to do. Such a concept has been saddled upon our lives by past teaching, and even to-day is riding us into all sorts of fears and worries, hypocrisy and material worship. Sickness and sin are ultimately to be destroyed by catastrophism, and then this god shall throw into the rubbish-heap all his mistakes and misfits.

This region of mortal sense is made up entirely of the negations of the positive realities of the realm of God-consciousness. Its man is a counterfeit of the real man, the genuine super-

scription of God's image. He is a weaver of his own world, thinking and believing and imaging, and externalizing these concepts upon the material body. This is how he started, according to the second record in Genesis. The supposed ruler of this region is a liar and the father of it. It is the only source and cause of disease, inharmony, and limitation of every kind. Only here can be found the belief in sin, sickness, poverty, and death as realities in God's being. The real man, seemingly submerged under this false sense of life, protests by his very belief in death as an enemy that shall be destroyed, and this protest witnesses to the fact that God could not send anything which could possibly be destroyed. Aspiring consciousness looks by faith through the accumulated false beliefs up toward and a bit into the realities of the Kingdom of God.

A second fact entering as a factor into spiritual healing is this—that *man is the perfect idea of God.* Made in God's likeness and the very image of Him, the reflection of perfect Being cannot be imperfect. Nor can he manifest any-

thing which is not in the Original. This man, the reality, is a citizen of the Kingdom of Heaven on earth, and not of the supposititious lower-world region, flesh and devil. He is not only not of the lower, but not a compound of both, and he is entirely of the upper, wholly spiritual. The claim of a twofold nature in man is based upon the respective contents of these two regions, and is like the theory of the ellipse as the orbit of the planets. In it are two foci—the real center and an imaginary one. Progress in human life may be measured by the shortening of the distance between them. Perfection can be fully realized only when God alone becomes the center. In His movements about such a real center Jesus knew no imaginary center. Although he felt the pull of the world, there was never the slightest deviation from the sweep of the perfect circle of His life.

Another element in spiritual healing is that it is the *demonstration of the presence of the Kingdom of God here now and the evidence of man as the likeness of God here and now.*

This was the mission of Jesus the Christ.

He was made "in the likeness of sinful flesh" to prove that as "the first born among many brethren" He was really the Son of God. Not even in Gethsemane or on the cross did He lose the consciousness of God, even when the task assumed seemed impossible and when it seemed that the Father had forsaken Him. By His works and words, and by His progress out of the claims of the material by the process of daily ascension, He showed how all could rise into the divine consciousness and there be free from every claim of the region of lies and sickness which were crushing humanity. Sickness, as one of the beliefs of this false region, must be overcome in the same way as sin, by the faith which would lift man into the region where sickness was never known. To the mind of Jesus Christ the realization of His oneness with God the Father was such a sure conviction that He could not think of Himself or others as entities external to God, independent of Him or separate from Him, and therefore as being sick. His healing was simply not seeing the existence of disease as being more than seeming, and this instantaneously caused its disappear-

ance as light at once banishes darkness. He showed that Light, Truth, Life, Love, Goodness, and Beauty were never absent, and when the beliefs which prevented their perception were overcome the patient realized that they always had been present. He reflected God and protested against being in any sense a person apart from Him. "The works ye see me do, I do not of myself: the Father that dwelleth in me, He doeth the works." He used no will-power or suggestion from the region of the carnal-mind life. He healed at a distance because God, who does the healing, encircles all being, and knows no limitations of space. The so-called dead were in the same divine Omnipresence, and in this consciousness Jesus recalled them. Even with Lazarus the power of God, who, as infinite Life, could have no thought of decay, operated immediately.

To keep in this God-consciousness required constant watching and praying. Jesus spent whole nights in prayer. Notwithstanding, even when in this consciousness, He failed to heal once, and perhaps many times, because they would not by faith open their lives to receive

God. In His native village He could do no mighty works because of their unbelief. Only by rising into this region of the Kingdom of God in conscious realization of Truth could healing be done. Jesus told the disciples who wanted to know why they could not cast out the disease from the lad whom He had to heal because of their lack of faith, that "this kind cometh not forth but by prayer and fasting." That is, if they would have the God-consciousness they must rise into it, negatively by casting out the interfering beliefs of the lower region of the false so as to be able to reflect health, and positively through prayer so to rise into the higher realm of Truth that they would be filled with God and consciously realize power and health and harmony to reflect.

One may ask how the healing is effected from a physiological point of view, and we answer: It is done only from the spiritual standpoint. How does truth destroy an error, or harmony a discord, or beauty ugliness? It is simply a normal condition realized which does the work. To win the ability demands study, practice,

and striving, then awakened right sense becomes master. Because God is Truth, any truth is of God; and if it be received, God is received in it and with it. A truth acts on an error automatically and instantly, and apparently through the agency of subjective mind, removes by molecular action the materialized effects of error. The presence of the positive dispels its negative. It is plain that only the concept of God as Love and Truth and Life, Spirit and Principle, can effect this, and not the anthropomorphic deity of human belief. It is to be noted that not in a single instance did Jesus resort to material remedies. Nor is there any evidence that His disciples used any power other than that of the Kingdom. The twelve were sent to preach and to heal. The seventy were commissioned to heal the sick, and this service was thus rendered as obligatory as preaching the Gospel. When St. Luke, the physician, became a follower of Jesus he healed only by spiritual power and knew better than to use his former remedies. Every case of healing was a manifestation of the presence of the God who is Love, Life, Spirit, and Truth.

This is significant of Christian Science healing. Christian Science is primarily the scientific religion of the Christ, and the healing of disease is simply one of the signs following its exercise. Whenever and wherever men rose into the realm of God-consciousness and realized His presence and power this supremacy of the spiritual mastered the material. It supplied the widow's cruse of oil and her barrel of flour, and it enabled Jesus to feed the multitude with seven loaves and two small fishes.

Nearly every case of sickness was healed immediately. There was no process of recovery, no reaching a crisis, no administering of tonics, no caution about diet or change of air. The sick were well at once, because the God-consciousness entered, thereby dispelling the error of their thought and thus removing its effect on the body. The inner man is always healed before bodily normality results. Disease vanished into nothingness as soon as the presence of health was realized in consciousness, just as an error in mathematics disappears as soon as the correct factor enters.

This spiritual healing continued even to the early part of the fifth century in the days of St. Augustine, who records the following instances in his *De Civitate Dei, liber 22.* A blind man was restored to sight. In Carthage a case where a number of fistulæ were removed by the knife, one escaping attention, the doctors tried drugs, but in vain, and to the man's anguish, another operation was necessary. The day before the operation friends prayed so earnestly that Augustine said in his heart, "O Lord, what prayers of Thy people dost Thou hear if Thou hearest not these?" The dreaded morning comes, "the surgeon, with knife in hand, eagerly looks for the sinus that is to be cut. He searches for it, feels for it; he applies every kind of scrutiny and finds a perfectly firm cicatrix." Innocentia, a very devout woman of the highest rank in the State, when told by the physician that she had an incurable cancer, betook herself to God alone by prayer. When her physician found on examination that she was perfectly healed he asked her for the remedy, and, when told, said in disgust, "I thought you would make some great discovery to me." She replied,

"What great thing was it for Christ to heal a cancer, who raised one who had been four days dead?"

This theory of healing is further proven to be Theotherapy by the fact that when the Church lost the sense of God's presence it could not heal the sick. Whenever men realized the God-consciousness by their oneness with Him, as in the instances of St. Francis, Luther, Wesley, Swedenborg, the Waldenses, spiritual healing reappeared.

Keen observers of events assert that the world is entering upon a remarkable spiritual era, and by many signs that is true. If so, then we would once more have the healing of disease by the same power which has been manifested in the days of spiritual men and movements. This has surely come in the remarkable spiritual movement called Christian Science, of which the healing of the sick is a relatively insignificant manifestation in the material kingdom. The claim that this movement is bringing the divine consciousness into manifestation is based upon the same evidence which Jesus

used to convince John that He was from God.

Mrs. Eddy writes:

> The marvelous healing power of goodness is the outflowing life of Christianity. It was the consummate naturalness of Truth in the mind of Jesus that made His healing easy and instantaneous. The master metaphysician understood Omnipotence to be All-power: because Spirit was to Him All-in-all, matter was palpably an error of premise and conclusion, while God was the only substance, Life, and intelligence of man.—*Miscellaneous Writings*, page 199.

The following evidence is submitted to prove that the healing marvels of Christian Science are the phenomena of God's Kingdom. In not a single instance were material methods resorted to. In every case the healing was claimed to be the result of the aspiration and achievement of the healer to be at one with God. Generally the patient felt this spiritual presence accompanying the cure and rejoiced in that he was made whole.

The following record in the *Broadway Magazine*, made six years ago, with each case verified and with no relapse to date, will sustain

the practicality of this cure-all which challenges the world. Out of fourteen thousand patients in New York State who asserted that they were either completely cured or permanently benefited by Christian Science about five thousand had been given up by physicians or had despaired of receiving relief from medical treatment. That is, these thousands who practically had been handed over to the undertakers were alive, well and happy, and affirmed that Christian Science did it. The numerous diseases cured were not hysteria, phantom, or functional troubles merely, but, as diagnosed by doctors and specialists, heart failure, nervous prostration, tuberculosis, appendicitis, peritonitis, fevers, Bright's disease, pneumonia, paralysis, paresis, insanity, cancer, deafness, blindness, and many other equally serious afflictions. The average treatment by Christian Science lasted less than one month, and often only a day, or even less than an hour.

Of these instances the writer knows nothing personally, but from what he has found within

his circle of friends he has reason to believe that they are true. A friend of the author was a physician on the surgical consulting staff of Rush College, a member of its faculty, and a member of the American Medical Association until he became a Christian Scientist. He had tuberculosis, and the prognosis was that he could live only a few months. He had depended on alcohol and heroin, and absolute irresponsibility, insanity, and coming death were the result. After treatments by a hypnotist his physical and mental condition grew rapidly worse, until within a few weeks his reason was gone. After a week of irresponsibility, followed by two days of unconsciousness, a consultation of physicians pronounced him incurable and limited his life to a few days. The night before he was to be taken to an insane asylum a friend suggested Christian Science, and his wife consented in the same spirit of desperation in which any other useless thing would have been allowed. A practitioner came and remained three hours. The Doctor says: "At the end of the first hour I was quietly sleeping, and when I awoke in the morning

it was with a clear mind and the absolute conviction, which has not changed since, that I was free and well. So far as I know, there is no instance in medical literature of the recovery of any one taking the amount of these drugs which I had been taking. The most remarkable feature of the cure was that there was no period of convalescence. The same afternoon I drove my automobile for two hours without weariness or excitement. Within ten days from the time I was pronounced incurable I crossed the Nevada desert, where unusual endurance and physical strength were necessary. I found from that day that my mental equipment was normal, memory improved and soon fully restored, compound astigmatism healed, use of tobacco had fallen from me, and gradually a cavity involving the upper part of the left lung became filled with healthy lung tissue." Believing Christian Science to be a variety of suggestion or hypnotism which he would incorporate in his medical practice, he studied *Science and Health*, of which he says: "Many times I put it away with a feeling of impatience that the grain of truth which I felt

must be there was buried in what seemed to be a mass of nonsense, yet I reflected that *thousands of intelligent people had come to the conclusion that these things which to me were absurdities were really profound truths. I have not yet been able to disprove the statements, and so far it has stood all the tests to which I have subjected it.* Of the whole list of diseases covered by the standard text-books, between thirty and forty per cent. are supposed to be incurable by the time that diagnosis is possible. According to Christian Science, this whole list is wiped out; there is no malady known that has not been healed by this treatment."

This gentleman is of a well-known family of professional educators, and his experience is typical of thousands of others. One such instance ought to satisfy any honest man that Christian Science did for this case what materia medica had failed to do, though tested by experts of the highest standing, who had used all the remedies known to the world of science.

Another case even better known to the writer was a school-teacher and preacher who

was healed by his own effort. He inherited tuberculosis, liver complaint, chronic bronchitis, and dyspepsia, and suffered from the secondary troubles of kidneys, neuralgia, and rheumatism. Physicians and their remedies were useless. By the study of the Bible in the light of *Science and Health* he realized the power of Truth over the human organism. The first result was a consciousness of the reality of the spiritual. Some of his troubles vanished almost at once, and others went and came back, but gradually disappeared, not to return. He was freed from every physical trouble and even economic difficulties. He was led into helping others, and most of his numerous patients were healed, and all of them were benefited. One case was that of a man who in one year had fifteen physicians, all of whom diagnosed his case as valvular heart disease, for which there was no hope. My friend was called in, and the attending physician, after waiting two hours for death to come, went away saying he couldn't do anything, as the man couldn't possibly last till morning. My friend gave him Christian Science treatment, and in a few days the

man was about, and in a few weeks was normal.

The personal experience of the writer in being healed and in healing proved to his complete satisfaction the presence of the Principle who was available in time of need. An attack of acute indigestion was healed by a physician in about a week; a more severe attack two years later was relieved within half an hour by a student of Christian Science. About two years afterward the same kind of illness was healed instantaneously when he himself applied treatment at the moment when life seemed to be leaving the body.

According to the growth in his conscious realization of the factors of the Kingdom of God he has healed others progressively when called in to minister to them. One was a case of tuberculosis said by the physician to be hopeless. The second, of bladder trouble, according to the attending physician, who said the patient had only a couple of hours to live, who after treatment was much better and out on the street in a few days. The other was a

case of valvular heart disease. A specialist and two physicians had said the patient was dying. The death-dew was on his brow, and he was kept alive only by oxygen. Christian Science treatment was given, and the sufferer at once became decidedly better.

These are facts which cannot be disproved. They are confirmed in the experiences of many hundreds of thousands. Why classify them with schools which merely heal the body when this physical healing by spiritual means is the sign of an inner spiritual health? Why speak of them as coincidences and happenings when the cure has synchronized with or systematically followed treatment and had not done so with the medical treatment they had received? Why do those living in the carnal-mind region deny experiences of which they as yet can know nothing? The healing of Christian Science does not aim simply at curing the disease or the patient by addressing treatment to either. The practitioner treats himself by striving to have the Mind of the Christ, so that, rising into God-consciousness, he takes with him

those who organically are one with him, members one of another, to receive that which he experiences. In thus realizing the realities of Being he declares the truth respecting his needy brother and helps him into spiritual freedom. He becomes conscious by the witness of the Spirit in him that he has drawn power from the same region which supplied the Old Testament prophets and seers, from which the Master drew His life, and which, he has demonstrated, is to-day available. This healing surely is an act of religion. Any one can use it who has the mind to, if he can get the Mind of Christ to heal. That is the difficulty and *the delimiting condition of successful healing.* A deeper conviction of the truths of Being as contained in the divine consciousness than that of the beliefs of the carnal-mind region must be gained in order to overcome the apathy and inertia and false sense which prevent the manifestation of the things of the Kingdom. The aim of religion is to clear away the incrustations, so that, like the cut diamond, there may be the beautiful reflection of the above region of Truth, Love, Life, and Beauty. The op-

position of false beliefs, cosmic, social, and personal, which cause disease, may be overcome by realizing that the public opinion of God and the universe in favor of holiness, health, is much more powerful.

From the point of advanced scientists it is conceded that God ought to avail to cure sickness as well as sin, and this is not surprising. A prominent biologist writes, "As soon as we realize that the aim of medicine is not to destroy the disease, but rather to stimulate the resisting forces of the body, the whole logic of therapeutics assumes a new aspect." Logically, as there is no life or power in matter as matter, and all power is of God, his position leads to Theotherapy.

Why not give reasonable expectation of recovery to the thousands of invalids who could heal themselves so far as their spiritual ability is concerned, were it not for the fact that they have been educated to believe that the power and love of the Father end as soon as the physician seems to be needed? Why not see the incongruity of erecting hospitals and endowing

homes for the sick and suffering while doing so little to destroy the causes which create their necessity?

Would not our government have been ridiculed if it had erected hospitals in Manila, Panama, and Havana, and had not used sanitary engineering and preventive medicine to destroy the causes of disease? Without an efficient faith in prayer the touch of the Church has about as much efficacy as the King's touch when a hundred thousand touched Charles the Second, and yet never before did so many die of scrofula. The touch of the Christ in Christian Science to-day is by its healing proving that it is re-establishing His healing work.

Science has proved the psycho-physiological fact of the externalizing of mental conditions upon the body. Why should not the Church inaugurate a special campaign for clean thinking of Truth and dealing with this mental causation, which shall etch health upon the body and so destroy the causes of disease at their source? Unclean minds externalize filth conditions which produce yellow fever, cholera,

malaria, leprosy, bubonic plague, and sexual diseases. A noble army of martyrs and heroes knew that these plagues were not sent by God. They externalized their health thoughts in standards and laws upon the filth conditions and upon the ascertained carriers of disease such as flies, mosquitoes, rats, and fleas, and the pestilence vanished. In the Philippines they abolished smallpox and reduced the number of lepers from five thousand to two thousand. The hook-worm disease, destroying two-thirds of the natural efficiency of man, was easily overcome. By a knowledge of the realities of Being, Truth has worked to destroy disease through such men as Jenner, Pasteur, Ross, Lazaer, Reed, Carrol, Gorgas, and Ashford, and other devoted men and women. These higher levels must be maintained or else there will be a relapse to unclean carnal minds and the externalizing again of conditions of disease. No cure is infallible unless it removes the causes which make it possible, and this cannot be done without reckoning on Mental causation. Christian Science the world over has been successfully applying its cure-

all and showing how to heal the whole man so that sickness may be eradicated and prevented.

On a lower plane preventive measures are holding back pestilence; and the Church, which is pledged to a world campaign against sin, sickness, and death, and which possesses the most effective prophylactic, seems strangely indifferent to its great privilege, responsibility, and opportunity. It seems to have a kind of hook-worm disease destroying its efficiency, or the sleeping-sickness interfering with a wide-awake ministry at points of need. It is not necessary to revert to the attitude of the Church in the seventeenth century, with the plague destroying in six months in Naples alone three hundred and eighty thousand lives, or in Europe in the fourteenth century within three years twenty-five million and in China thirteen million. To-day it has the opportunity to begin a specific work against death, the last enemy to be destroyed, and to inaugurate the conditions for a new heaven and a new earth wherein dwelleth righteousness, and in which the inhabitant shall never say, "I am

sick." Shall the Church which must be about the Father's business, composed of personal followers of Him who said, "Suffer the little children to come unto me," be indifferent to the alleged fact that three million babies die within a year of their birth from diseases which even materia medica declares can be prevented? One man has wonderfully reduced the mortality of children in New York City by furnishing milk that is pure. Though a member of the Jewish Church, he certainly has the Spirit of the Christ and acts according to the Science of Christ's Christianity.

Why have not the churches done more to save life? The wonderful healing by Christian Science has demonstrated the facts of the Kingdom as now present and universal, its God-consciousness as available to-day as ever; that the real man is wholly spiritual and, as the likeness of God, capable of reflecting Him to the destruction of everything unlike Him. Therefore the Church, having this cure-all, and being an organ of Christianity, ought to obey the Master, whose last words were, "Go ye into all the world and preach the gospel to

every creature, and these signs shall follow them that believe . . . they shall lay hands on the sick and they shall recover." And "they went forth and preached everywhere, the Lord working with them and confirming the word with signs following." Healing is one of the signs following the obedience of Christian Scientists. If in their infancy they are able to strangle serpents, what herculean tasks may they not accomplish in their maturity!

That the Church may adopt this healing the following propositions are submitted. A sickless humanity presupposes a sinless humanity. The children of God realizing their divine birthright are free from disease. They cannot sin, because they are born of God. When humanity ceases to think ungodlike thoughts it will become sinless and gain the real man's native freedom from sickness. The Kingdom of God is now here, and those who are in it cannot be sick, because there is no inharmony in the God-consciousness. All sickness has its source in the carnal-mind region, the false material sense which is enmity against God, which the Church

is commissioned to destroy. A Christian is a kind of first fruits of the new humanity, a sample of the fruitage of Christianity, and as such he is certainly well. A transformed physical life is secured only by the renewing of the mind to gain the Mind that was in Christ Jesus. The method Jesus used was entirely Theotherapeutic. His command to His disciples to heal imposed the same obligation as that to preach. The test of a disciple was the doing of His works. Healing was one of the signs which indicated the Christian. It was one of the effects of regeneration of the heart externalized upon the body. It was needed in the days of Jesus as a sign of God's presence. Much more is it needed in this material age to indicate the presence of God as Spirit, and all His works, including man, as spiritual. This healing is sacramental as an outward visible sign of an inward spiritual grace and Life from above.

These are simply expressions of some of the contents of the Science of Christianity which are involved in healing the sick. Humanity

must follow the example of its type, Jesus the Christ. If the Church would realize that it is the Body of which Christ is the Head, it must honor and obey His commands, which are to-day being proved to be practical measures by Christian Science. The understanding that God, who is infinite Life, Truth, and Love, is All-in-all ushers in the glad era of a sickless humanity. As one has said, "The Church in its cosmic relations must know the universal Mind, feel the infinite Love, and obey the absolute Good, and so individually enter into partnership with all souls into the divine Beauty, Truth, and Life, and rest in the perfect Reality."

THE END

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